CATHOLIC · ACTION ·

Vol. XXIX, No. 11 November, 1947

ROME, RUSSIA AND REUNION

Very Rev. Stephen C. Gulovich, Ph.D., S.T.D.

STUDENTS INTERNATIONAL
APOSTOLATE OF LIKE TO LIKE
EL PASO REGIONAL
RESTRICTIVE COVENANT v. THE CHURCH
NATIONAL STUDENT ASSOCIATION

Thanksgiving Food Collection
Confraternity Regionals
Family Life

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

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The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *monthly publication,* N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

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PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

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LEGAL—Serves as a clearing house of information on federal, state and local legislation.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

Vol. XXIX, No. 11 November, 1947

IN MAY of 1948 long cherished plans for a National Conference on Family Life to be held at the White House will become a reality. One hundred and ten organizations are sponsoring this conference which will conduct "a searching inventory" of family problems and seek voluntary action toward their solution. Catholic interest in this undertaking is manifest by the participation of five national organizations, the presence of four Catholics on the board of directors and four on the technical advisory committee.

White House Family Life Conference Scheduled

WITH fall came the fresh and invigorating days of three regional congresses of the CCD: *fresh* with new methods of procedure, *invigorating* through stimulated interest by an exchange of ideas. When possible, regional congresses are held annually in each of the provinces of the United States. The programs of the national congresses are thus brought closer to the local clergy, religious and laity, and appraisals are made according to the immediate requirements and facilities. A regional congress is a microscopic view of the national congress.

Regional Confraternity Congresses

The first of these 1947 regionals was held at Richmond, Virginia, for the Province of Baltimore-Washington. In his letter of invitation Bishop Ireton repeated the words of the Holy Father: "*We can and must offer to all men the supreme service of opening to new generations the riches of Catholic teaching by means of catechetical instruction.*" The program which had as its theme—A Generous and Fruitful Apostolate in Every Parish—was divided into six general sessions and a number of sectional meetings. The Congress closed in the Mosque Auditorium with a general public session, Most Rev. Peter L. Ireton presiding, and Monsignor Sheen giving a stirring address.

From October 23 to 25, Hierarchy and laity from the Provinces of San Antonio, Santa Fe, Mexico, Central America and the Diocese of Tucson united their efforts at the First Regional Inter-American Congress of the CCD, held at San Antonio, Archbishop Lucey as host. "Go Forward to New Conquests for Christ," "Knowing Christ Through The Gospels," "Teaching of Religion by Parents in the Home," "Preparation of Confraternity Teachers," "What Junior Confraternities Can Do" were some of the session themes. Words were clarified by demonstrations of Audio-Visual Aids for Elementary and High School Grades and New Testament Discussion Clubs. Many sessions were conducted in Spanish as well as in English.

Though the tornado of September devastated the locations selected for the meetings, it did not stop the enthusiasm and energy of those preparing for the regional in Biloxi for the Province of New Orleans. Successful planning guarantees a successful congress. So was the case in Biloxi, Mississippi, from November 4 to 6. Again the important phases of Confraternity work were presented by experts and discussed by novices.

So strong is the challenge set forth by Rome that more and more the laity is becoming conscious of its direct responsibility as Catholics to assist in the apostolate of the Hierarchy. To become better acquainted with the means which the CCD offers to equip them for this challenge, clergy and laity gathered in large numbers at the three regional congresses this fall. With renewed energy and the guidance of the Holy Spirit, the informed apostle can hope for still better results in carrying out the Confraternity program in his particular locale. With Christ he will "cast fire upon the earth" and will continue to enkindle in others the living flames of apostolic action which give the light and warmth of charity to those who need it most.

ROME, RUSSIA AND REUNION

VERY REV. STEPHEN C. GULOVICH, Ph.D., S.T.D.
Chancellor, Pittsburgh Ordinariate
Byzantine-Slavonic Rite

THE Catholic Church has indicated her true universality by allowing to her children a variety of liturgical forms: those of Jerusalem, Antioch, Mesopotamia, Persia, Egypt, Byzantium, and Rome. More than 8,000,000 Catholics use the Byzantine-Slavonic ritual in the United States, Alaska, Albania, Arabia, Georgia, Hungary, Rumania, Syria, the Baltic States, and the Orient. Their position was recently dramatized by the visit of Cardinal Tisserant to this country and Canada.

Between them and their brothers in faith who use the Latin Rite there are no fundamental differences. The belief that the Papacy has denied or fought against differences of ritual throughout the world is based on a pernicious error of long standing, originated and perpetuated either by narrow zealots or by political force. Actually, Rome has never imposed the Latin language upon the Eastern branches of the Church—nor even on the Western Church. She has permitted the original language of the people to be employed as the language of the various churches as they chose.

Individual peoples have developed traditional observances which have long since become part of their very being. The Church has sought always to preserve these ancient divergences, so long as they have not tended toward doctrinal error. She has actually encouraged them, knowing that they truly consolidate a people's faith. She knows, too, that, in the minds of simple people, ritual and doctrine and language are so closely interwoven that a change of ritual or language may result in a change of doctrine.

No one knows better than the Church the significance of St. Augustine's statement: "Unity in things necessary, liberty in accidentals"; that the one, true Faith can and does find profoundly sincere expression under many forms.

However, in spite of the early achievements of Sts. Cyril and Methodius and the successful carrying of Christianity to Kiev and throughout Russia and the Moravian Empire, political ambition interfered both with the planting of the Faith and the reaping of the harvest. Royal and military alliances played havoc in the earlier centuries. Politics has been the greatest force of evil, especially since 1870. Russia, as a power, did not want the Catholic Church in the Balkans—a continuing aim today. Disharmony in nonessentials long ago became disharmony in basic belief. What should have been union became schism.

It is impossible to treat adequately in a short article* of the complex historical events and attitudes which have kept alive a vigorous and effective suspicion on the part of the Russian and Eastern peoples toward the Holy See and her intentions. The gulf has been far more than a sentimental one; for many centuries the cleavage between custom and unified action has assumed a fundamental doctrinal form in the case of the Dissident churches.

In many instances the attempt to allay ancient suspicions and to come together has been deliberately frustrated by the political power of Russia, as well as by deliberate and sometimes unconscious perpetuation of ancient grievances, and, on the part of the West, by a faulty approach to the whole problem. This faultiness lies partly in a failure to understand the historical and psychological roots of the problem, and partly in an attempt to cut a complicated Eastern knot by the mechanical use of Western formulas. Men have been working long on both sides toward reunion, ardently imploring God to heal this wound in the Mystical Body of Christ.

Aside from hostile polemical literature, the greatest obstacle to this reunion is the abiding

* The origin, developments, present situation, and future possibilities of the situation are discussed in more detail in the author's recent volume, *Windows Westward* (New York: The Declan X. McMullen Company, 1947).

uspicion of which we spoke. Some of the greatest scholars have found it difficult to free themselves of it. Thus, for instance, Emil Golubinsky, the great historian of the Russian Church, fearlessly defied the strict censorship of the Holy Governing Synod of Russia, and insisted on stating the truth even if he had to trample on some of the most cherished, but historically untrue, legends of Russia and her Church. At the same time, when he discussed the pontifical approval of St. Cyril's translation of the liturgical books into the Slavonic tongue, he did not hesitate to risk his reputation as a great and critical scholar by accusing the Holy See of insincerity, when he claimed that the Holy See approved St. Cyril's work only temporarily, to gain the good will of the Slavs, intending to Latinize them, once they were converted to and confirmed in the Faith.

Unfortunately for our cause, this suspicion has apparent support in the history of the Church. It is known that shortly after the death of St. Methodius, the Slavonic liturgy was supplanted by the Latin throughout the missionary field of the brother saints. The fact that this was due principally to unfortunate political circumstances, aided by the activities of an overzealous and misguided clergy, and not to the activities of the Holy See, is not so obvious. One needs a thorough knowledge of history and of the earthly functioning of the Church to place the guilt where it belongs.

The Russian polemicist did not fail to realize the emotional force of this historical event and, when all other arguments failed, he used it to the full in accusing the Holy See of intending to abolish all non-Latin rites and to supplant them with her own. And in most cases, the emotional argument is the one that finally sways the hesitant.

Consequently, the success of efforts for reunion depends, aside from prayer, on our ability to prove to the Russian and Eastern peoples that their suspicions are groundless. To do this we must present to them, not cumbersome theological arguments that are difficult to comprehend, but obvious historical arguments that will overcome, or at least neutralize, those advanced by the polemicist.

The answer is not a return to a single rite. Even should a Dissident understand Latinization to mean a purely ritualistic change, in his mind, particularly if he is a Russian, this is tantamount to denationalization, to rejection of his religion. When the Dissidents branded the so-called "Unites" as traitors and heretics, they were using no empty phrase. To the Russian, rite is the reflection of his traditions, his ideals, his dreams; it is the picture of his soul. To ask that he give up his rite means to him that he must give up his own self.

Unfortunately, history bears him out on this score, too. The Dissident polemicist will remind him that in those days when the nobility and upperclassmen of his race, living in the ancient dominions of Lithuania, Poland, Hungary, and elsewhere, embraced the Latin Rite, they also embraced the political ideals of their masters. He will remind him that even today those who abandoned their native rite for the Latin Rite in many cases have become bitter critics of their native rite and of their co-nationals.

Is it any wonder, then, that we have accomplished so little in this vast, ripe field? Given the circumstances, how can we expect these separated peoples to have confidence in the Holy See, when their polemicists can point to clerics and laymen of the Catholic Church who publicly proclaim that true Catholic unity consists in unity of rite as well as unity of faith?

The more the Catholic Church of the Byzantine Rite will flourish, the sooner will the reunion of these separated peoples be effected. Conversely, any injury inflicted on that Church will indefinitely postpone reunion. Would that all Catholics, of all rites, understood.

We cannot penetrate the designs of Divine Providence, but we do know that the Holy See considers the Byzantine Church the hope for the conversion of the East. Looking at the valiant struggle that the Church put up during the past centuries, at that Church's survival despite tremendous obstacles, we find a new and encouraging meaning in the words of Gamaliel: "I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to naught; but if it be of God, you cannot overthrow it, lest perhaps you be found even to fight against God" (Acts 6:38-39).

Our Lord did not refuse to give His enemies a sign whereby all could recognize Him as the Saviour of mankind; Our Lord did not fail to refute the false and blasphemous charges made against Him. And to do so He made use, not of complicated theological reasonings, but of deeds. In like manner, as faithful stewards of the Lord, we, too, must give our opponents an unmistakable sign: we must give them deeds. If we desire to see the day when all Christendom will be one, we must combine ardent prayers with ceaseless and unselfish labor.

And toward what shall we labor and for what shall we pray? Toward removing suspicion and re-establishing mutual trust and love.

STUDENTS INTERNATIONAL

Crucial Questions of the Day

I. The Challenge of the Student Movements

WITH all of the impatience and enthusiasm so characteristic of youth the students of the world are on the march again, organizing, conventioning, promoting another international student movement. This summer the International Union of Students and the World Federation of Democratic Youth met in council and festival in the beautiful baroque city of Prague, fortunately by-passed by war's destruction.

Marching youth and festival posters were everywhere. Students wearing festival pins, throngs of Indians, French, Italians, Slavs and a new set of Russians every week, flocked to the spectacular performances; ballet, concert music, choirs, athletic exhibitions, always beginning with the song of Democratic Youth.

At Aarhus, Denmark, the old pre-war International Student Service, made an attempt to revive itself by holding an international conference at which Americans were well represented by 15 delegates from the national students association. World Protestant youth gathered at Oslo under sponsorship of the World Christian Student Federation to take stock of its position in the midst of this resurgence of international student activity.

And in the United States 700 zealous representatives of a million American students met in constitutional convention on the shores of beautiful Lake Mendota at Madison and solemnly resolved as follows: "The U.S. student community which has become embodied and articulate in the formation of the U.S. National Students Association must play an international role on the student level proportionate to the responsibilities of world leadership which fall to the United States as a nation."

In the past most Americans and especially Catholics have paid little attention to student movements. We have looked upon student interest as being mostly football, dances, fraternities and a general good time with some studying thrown in to insure a degree so that the graduate could get himself into business or a profession. It is difficult even for American students who are veterans to appreciate fully the almost frantic urgency that characterizes the European students' search for a cause, for a philosophy, for a movement that will help them to realize their war-thwarted desire for free education. They are pathetically eager to break away from the isolation that the bitter hatreds of the war engendered.

Student movements have always been the spearhead of totalitarian forces. German students, disillusioned by the pragmatism and pseudo-liberalism of post-World War I university life, were easy prey for the violent action program of the Nazi movement. The ruthless and efficient Nazi political propaganda and war machine which engulfed Europe drew its mass leadership from the thousands of German university students who were just waiting for a cause to champion.

Now another totalitarianism seeks sway over the world's youth. Not only in Europe but also in Asia, the colonial islands, India, China and in America itself, Soviet Russia is making its bid for control of student organizations as another means whereby more peoples will be brought into the orbit of communist control.

Catholic student organizations in the United States and in other countries have recognized the challenge of the world student movements. James Duffy, governing board member of the British Union of Catholic Students, considering the need for Catholic participation in such movements as the International Union of Students (IUS), communist influenced group with headquarters at Prague, wrote to U.S. Catholic student leaders as follows:

> "We in England are in general of the opinion that by joining this (IUS) and similar organizations we can avoid giving the whole initiative to the communists and we can show that we have a positive viewpoint. This is a political problem and the struggle for the leadership of the world student movement. When Catholics join in they must be prepared to work as hard if not harder than communists and they must be prepared to assume the leadership not only of Catholic organizations but also of their national student organizations. . . . To stay outside of IUS is to give the communists control of many hundreds of thousands of passive members, including many Catholics in countries such as Poland, Austria, Croatia, etc. . . . This is just another aspect of the opportunity given the New World to redress the grievances of the Old World. If the U.S. National Students Association (NSA) affiliates to the IUS under liberal Christian leader-

ship, much of the sting may be taken out of the IUS's political tendencies. Given this leadership, we can capture the initiative and use IUS, if not to propagate our way of life, at least to show that we have a way of life with constructive values."

II. International Student Organizations and Their Significance

The functions and titles of the international student organizations that reflect the significant trends of the student movement are rather bewildering to the average observer. However, there are five major groups currently seeking the attention and participation of U. S. students, Catholic and non-Catholic, that warrant specific consideration.

Pax Romana, the international Catholic student secretariat, since its founding at Fribourg, Switzerland, in 1921, has succeeded in uniting 45 Catholic student federations, representing some 32 countries in Europe, in North and South America, and in Asia. The organization has always enjoyed Vatican approval with the appointment of a Cardinal protector. Before the war it carried on a leisurely program of correspondence between Catholic student leaders, with occasional travel and cultural exchange programs and conventions. Thus these leaders had a chance to meet their fellows from other countries in an atmosphere which certainly promoted Christian friendship between students of the post-World War I countries, particularly. Faced with the challenge of student relief in Europe and the competition of the new Soviet campaign to control the students of Europe, Pax Romana has emerged from the confusion of the war-torn continent with more organizational vigor than ever before in its history. It is in a position to serve as an information center and rallying force for Catholic students all over the world participating in the student movements. Pax Romana now enjoys the full participation of both U.S. Catholic student groups—the National Federation of Catholic College Students and the Newman Club Federation. The first week of October, James Daugherty, president of the N.F.C.C.S., received word that he had been elected vice-president of Pax Romana.

World's Student Christian Federation, uniting Protestant student groups from four continents, also has its headquarters at Geneva. It has long maintained a splendid top-level program of student exchange and travel, making it possible for Protestant students from especially Catholic centers in Europe to go abroad to maintain contact with their fellows in other countries. Its current programs place special emphasis on developing among its members a spirit of forgiveness for the hatreds and bitternesses of the war. Its capable field workers are busily crossing and recrossing Europe and the Near East, participating in various projects of relief and programs and conferences.

International Student Service is a non-political, non-denominational, non-profit organization including students and faculty members, which has been active in the field of student relief, educational research and information and international education since 1920. During the war it joined with the World's Student Christian Federation and Pax Romana to form World Student Relief. During the past summer, ISS held a conference at Aarhus, Denmark, which was followed by study tours through Poland, Holland, Czechoslovakia and Italy. Purpose of the tours was to acquaint student leaders of the various nations with the actual conditions and problems facing the educational institutions and peoples of the nations visited.

The International Union of Students has headquarters in Prague where its founding congress was held in the summer of 1946. Twenty-five American delegates participated in this congress including four Catholics representing the Newman federation and the N.F.C.C.S. Communists exert great influence in IUS administration, with 12 members of the 17-man executive committee being well-known communists. In considering possible affiliation with the IUS the National Students Association at its recent Madison convention issued the following statement: "We recognize that the majority of the present leadership of IUS are far to the left of U.S. students and that within that majority, communists exercise influence far out of proportion to communists within the world student community." The IUS has launched an elaborate program of student travel and exchange, of free scholarships; of agitation for complete government subsidization of education; and has carried on an extensive propaganda campaign for educational development in the colonial areas of the world. Students are represented from 35

1947-1948 Forum Series

THIS year's series of articles on "Crucial Questions of the Day" offered by the N.C.W.C. Forum Committee, has been prepared for general use. It should be especially helpful to organization and educational leaders.

Use the articles:

For your own information
As texts for discussion clubs, forums, round tables, radio talks
As aids for organization and school programs
For informal discussion at home and abroad

Use the questions at the end as guides for reading and discussion.

nations and IUS is thus currently seeking to represent students of the world before the councils of the UN and UNESCO.

The IUS just last year joined the other organizations previously mentioned to form World Student Relief. WSR, whose Catholic member is Pax Romana, plans a two million dollar relief program for 1947-48, with major portions going for immediate relief needs in Europe, China and the South East Asia colonies. WSR aid is distributed primarily on the basis of need without reference to creed or nation. Many Catholic students, especially in Europe, benefit from WSR aid and many Catholic students also contribute to its campaigns for funds in this country which are conducted on the secular campuses of the nation by the World Student Service Fund.

III. American Catholics in the International Student Arena

The Joint Committee for Student Action (JCSA) implements the desires of American Catholic students to prepare for and participate in international student activities. The four Catholic students who were on the American delegation to the Prague IUS congress were also founders of the JCSA. Together with the officers of the NFCCS and the Newman Federation they drew up a charter for this external affairs committee which was adopted at the national conventions of both federations this year. The JCSA has continued to expand its functions; to maintain contact with all national and international student movements and leaders; to inform and coordinate intelligent Catholic participation. Through its local desks (regional committees) and a twice-monthly newsletter it brings this program to the Catholic student leaders of America.

Catholic students in the secular universities of the country, organized into the Newman Club Federation, voted at their Houston convention in July to sponsor the WSSF, and thereby to participate more intimately in its administration and to cooperate more fully in the student relief drives on the nation's campuses.

Already getting nation-wide campus attention is the Student Relief Campaign, inaugurated by the National Federation of Catholic College Students. On every Catholic college campus in the nation students will be asked to assume a personal responsibility for the immediate physical and moral welfare of thousands of their fellows in Europe who are faced with a cruel winter without adequate food or clothing to continue a minimum of decent academic life. Student Relief aims to get help to the students of Europe now before it is too late! Student Relief might very well be considered the NFCCS "Marshall Plan" for the students of Europe.

As American Catholic students view the troubled and complicated world student scene, and plan a program of Christian collaboration with their fellow students in this country and abroad, they may well be encouraged by the words of Our Holy Father from his stirring address to Italian Catholic Action on September 8:

"The time for reflection and planning is past. Now is the time for action. Are you ready? The opposing fronts in the religious and moral fields are clearly defined. The time of test is here."

In his plea for cooperation with those outside the ranks of the Church, the Holy Father urges us to rejoice whenever and wherever we find evidences of sincere good will and activity in a cause which is also that of Christ.

The vision of the opportunity for the exercise of genuine student responsibility, of the development of formed and apostolic leadership, of the participation with their fellow students of the world for the common good is one that captures the imagination of America's Catholic students as they plunge into the world student movements.

TOPICS FOR DISCUSSION

1. Discuss the causes and the student needs that stimulate the development of international student organizations.
2. Should student organizations, either national or international, consider programs of study and action on political questions, even though they have a direct relationship to student life?
3. Discuss the causes of the difference in attitude between American students and European students on the question of participation in political movements.
4. Should Catholic students participate in national or international student organizations which also may have communist influence and membership?
5. Discuss the relationship of individual Catholic students and Catholic student organizations to the 5 major international student organizations.
6. Consider the function and program of the Joint Committee for Student Action.
7. Why should immediate material relief for European students be a prime responsibility of American Catholic students this fall?
8. Discuss the relationship of the international student movements with the whole political and social orientation of the Western World today.

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CATHOLIC ACTION STUDY DEPARTMENT

A VITAL POINT IN CATHOLIC ACTION:

The Apostolate of Like to Like

IT WAS a relief to me to learn that Catholic Action would not take a man out of his own environment. As far as I can tell, it has been a relief to almost every prospective member of a Catholic Action group to learn that it would take him as he is and leave him in his Catholic Action work where he is most acquainted and feels most at home. For instance, if he were a student, in a boarding school, it was something he could begin to do in his own hall. In order to be active, effective, and apostolic he would not be required to stand on a street corner of some town in his state and try to convert the world. It is, of course, bordering on the heroic to thus convert the world, but the heroic is not something to be expected of everyone, while Catholic Action, to a certain degree, is expected of everyone.

There is something psychological about a method of Catholic Action that allows a man in pursuit of it to move naturally in his own world, however small that world may be. At a boarding school, for example, that world may be as small as one square mile. But in that one square mile a student lives and moves and has his being. Psychologically, it is the whole world of his Catholic Action activities. There is enough for him to do there, enough in his own house to do and Christianize. This is the world he knows and walks; this is the world which is immediate and accessible; this is the "house" that is his, above all; this is his first duty because Catholic Action, like charity, begins at home.

Or take the farmer. He has his farm, his "valley," his community. These above all he has: Neighbors and an immediate environment. This above all is his world, his duty, his field of Catholic Action. His concern is not only the people who make up his environment, but also the things and institutions that are a part of his rural world. This concept he likes: That he can be a saint where he is, by working with and for those he knows, by rearranging his own "house," changing not only the people but also the things to conform to a Christian pattern. If for this he is called, then things begin to make sense, he says, and Catholic Action is practical.

Or take the worker. Though he moves in the wide world of big cities, it is for him a confined and limited world. Even in his own shop, office, factory, he belongs in one department, and within the department to one group, and he will be praised for "knowing his place." To tell such a man that he must organize only with others of his parish in order to change his own environment (which might be entirely distinct from the environments of the others in the group) is to ignore reality. It might be organization (and no one will gainsay the necessity of parochial organization), but it won't necessarily have the life of an organism.

Or take the sailor. Shall his world be restored in Christ by men on the land? Or the coal miner's world by an organization of white collars?

The men of a parish can come together and organize a Holy Name Society. This is organization for a Catholic activity. It does not purport to be Catholic Action. Lawyers can here sit down with ditch diggers, and farmers with radio specialists, and doctors with shoemakers. But if they get up to do something—in the sense of Catholic Action—they'll go home and to work in different directions and on different levels. They will not see each other again until again they sit down together. It is good, of course, that they sit down together, but this alone will not restore the world in Christ.

The answer is that Catholic Action in practice must be specialized according to occupation and environment. This idea of specialization grows out of the psychological and social needs of those who will engage in Catholic Action and out of the nature of what they must do and how and where they must do it. For, it is the novelty of the Pope's formula for Catholic Action that he asks for action on both individuals and their environment, that he asks not only the personal reform of the individual but also the objective reform of the world in which they live.

To accomplish this Pope Pius XI indicated the means in a series of directives subsequent to the definition of Catholic Action. Eight years after defining Catholic Action, the Holy Father had, in *Quadragesimo Anno,* given out the important concept that "undoubtedly the first and immediate apostles of the workingmen must themselves be workingmen, and the first and immediate apostles of the employers must themselves be employers." Three years later, he applied the concept specifically to Catholic Action, indicating the idea of specialization even more exactly: "Each occupation will have its corresponding apostles: For workers, apostles of workers; for farmers, apostles of farmers; for sailors, apostles of sailors; for students, apostles of students." As if the importance of the idea had not yet been made sufficiently clear, Pope Pius XI extends it to include specialization by environment and goes so far as to insist on it: "For every environment, and in it, the apostles of that environment. This is the course we *must* follow. These apostles will be better understood in the environment to which they turn their attention, if they belong to it themselves. This is a vital point in Catholic Action."

—*Eugene S. Geissler.*

LEGAL DEVELOPMENTS AFFECTING THE CHURCH

The Restrictive Covenant Versus The Church

IN a recent decision *Christ's Methodist Church v. Macklanburg, et al.,* 177 Pacific 2nd 1008, the Supreme Court of Oklahoma ruled that the adherents of a Protestant denomination might not erect a church in a building development where all lots had been sold subject to a restrictive covenant in the deeds which provided that "All lots in this plat are restricted to residences only." This case is unfortunate, if only because it deprives a religious group of the opportunity to gather for divine worship within a convenient distance of their homes. But it is even more unfortunate that the court was able to say: "We have been cited to no decision of a court of last resort where it was held that such restriction was not binding on churches." On the other hand the court cited a long line of decisions, all holding that the erection of a church could be enjoined in a neighborhood limited to residential purposes by the restrictive covenant. This is definitely the state of the law on this question. The case, above cited, concerned a Protestant church. The same principle of law could be invoked to prevent erection of a Catholic church under similar circumstances.

Likewise significant in the Macklanburg case was the argument advanced by the proponents of the church that inasmuch as the restrictive covenant was not effective to bar erection of a public school, it should not be invoked against a church. The court disposed of this argument in a very frank manner: "The establishment of a public school * * * is within the sovereign power of the state, and the exercise thereof may be accomplished through condemnation * * * the right of the church to acquire property rests on no higher ground than that of any other citizen." This was of course by way of dictum as the erection of a school was not involved. Nevertheless, the way is pointed to yet another type of discrimination which might flow from this principle. It is extremely doubtful if a parochial school would stand in any more favored position than the Church which sought to establish it, because "the right of the Church to acquire property rests on no higher ground than that of any other citizen." Therefore, in a development restricted to residential purposes we might have the spectacle of a public school being built through condemnation proceedings while all parochial schools are barred from the neighborhood.

We must be careful to distinguish the restrictive covenant from the zoning ordinance. Attempts have been made to bar churches from areas zoned by ordinance for residential purposes, but the courts have uniformly taken the view that the "application of a zoning ordinance which operates to exclude the erection of church buildings in residence districts is invalid, either as violative of the due process and equal protection clauses of the state and federal constitutions, or as being an arbitrary and unreasonable enforcement of the ordinance." (Case note to *State ex rel Synod v. Joseph,* 138 American Law Reports 1274, Ohio 1942.) The reason for this difference in treatment is that the zoning ordinance represents an exercise of direct governmental power, while the restrictive covenant has its basis in contract obligation. The grantee of a deed containing a restrictive covenant contracts with his grantor and all other persons to whom similar deeds have been executed that he will not permit his premises to be used for any purpose prohibited in the restrictive clause of his deed. This is an obligation which the courts will enforce.

The use of the restrictive covenant is becoming more widespread, especially in the planning of post war housing developments. It may be employed to accomplish purposes entirely unobjectionable, for instance, to keep industrial and mercantile establishments out of a neighborhood designed for residence. Its most notorious application is as an instrument of racial segregation whereby Negroes, and less frequently Jews and other population groups, may be barred from a given neighborhood.

Thus far, whatever its purpose, the courts have always accorded the restrictive covenant the greatest deference. It is to be hoped that before very long they will take the view that it must not be used either as an instrument for racial injustice, or as a means of placing restraint on the freedom of religious worship. Under the doctrine of "public policy" courts may rule that "no subject can lawfully do that which has a tendency to be injurious to the public or against the public good." It is suggested that in either of the above instances the restrictive covenant approaches this prohibition.—*Vincent C. Allred.*

YOUTH DEPARTMENT

The National Student Association: With or Without Catholic Influence?

ON August 30 at Wisconsin University's Madison campus, over 700 student delegates from 351 American colleges and Universities met in convention to draft a constitution and write a program for a non-partisan, non-sectarian student association. Negro and white, Catholic and Protestant, middle westerner and Vermont Yankee, all spent seven days on the lake shore campus to constitute formally the National Students' Association. Cooperating with other progressive groups in building an intelligent students' organization were the Catholic delegates who constituted approximately one-third of the students present.

Since the constitution of the NSA must be ratified by at least two-thirds of the schools represented at Madison, the advisability of Catholic participation in the NSA is uppermost in the minds of many college administrators and student government leaders. Cogent reasons have been advanced in support of the thesis that Catholic colleges might do well to ignore this non-sectarian association and concentrate on their own Catholic federations. In line with this position several objections to the structure and character of the NSA have been raised. It might be well to consider these briefly and attempt to answer them.

The most vigorous opposition has come from those who believe that the NSA might become an instrument for Communist propaganda. The danger is indeed present! However let those who propose it ask themselves how much greater the danger would be were the Catholic students to withdraw. At the Madison convention the Communists and their fellow travellers were well on their way toward breaking up the conference by stirring up racial hatred during a very explosive session on discrimination. If any one factor can be named as responsible for their failure it was the speech of an outstanding Catholic delegate in favor of a compromise satisfactory to both sides. With an approximate ten per cent representation in the convention the Communists were defeated on every issue, their only success coming in gaining control of the New York region, one of 28, an outcome expected by all. If Catholics are to withdraw from all organizations through an unwarranted fear of communist control then let them not complain when these organizations without their support fall into the grasp of extremists!

In this connection the objection has been brought forward that the NSA voted to affiliate with the Soviet-dominated International Union of Students. While it is true that the NSA did vote to affiliate, the agreement contained certain stringent conditions which relieve the NSA of any part in IUS political pronouncements and enable it to make use of hitherto inaccessible contacts in central Europe afforded by the IUS. As one delegate of a European student federation put it, this would enable the NSA to work for democratization of the IUS; should this prove impossible a dramatic walkout in conjunction with other European student federations would have a marked effect upon the status of IUS. An interesting sidelight on the whole affair is the fact that the affiliation agreement with its limiting clauses was in substance first suggested by the JCSA and has been for over a year the recommendation of Pax Romana, the international Catholic student federation.

The final question in the mind of many Catholic educators is whether Catholics should not more profitably concentrate exclusively within their own student federations. The best answer to this is probably to be found in the present Holy Father's address to the men's unit of Italian Catholic Action, delivered a few months ago. "Do not isolate yourselves, but go forth to reveal the riches of your Faith," says the Pope, "Learn from . . . the Christians of the First Century—it was only through penetration, constantly new and refreshed in method that the Church was able to conquer the pagan world." The Catholic student, isolated behind a wall and armed with Aristotelean syllogisms, can never become an influence in the secular world. The value of his education must be demonstrated in a two-fold manner; first, its benefits to himself, and second, through him, its effect on his own milieu. The segregation of the Catholic student from the awakening American student community vitiates this second aspect of education and runs counter to the very spirit of Catholic Action. Those who have the God-given opportunity of receiving the Divine truths of the Faith have also the corresponding obligation of

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CATHOLIC MEN RELATE VARIED ACTIVITIES

IN brief five-minute talks by twenty-three lay experts, activity of Catholic men throughout the United States, putting into practice the principles of Catholic Action, was explained to a large audience of laymen during the men's day program of the recent Tri-State Congress in Grand Rapids. In carrying out the command of Pius XI that Catholic Action should penetrate "wherever is question of the glory of God or the good of souls," projects ranging from the foundation and directing of labor schools to the formation of Block Warden systems have been initiated, declared the speakers.

Labor Schools

Former teacher of labor history at schools of the Association of Catholic Trade Unionists, Norman C. McKenna, described the objectives and the methods of Catholic labor schools. Mr. McKenna declared that the unionist must be taught that the economic system is a man-made device to care for man's temporal welfare, and that in providing for man's economic wants the system should not impede man's spiritual welfare; "the system should serve man, not man the system." "The Catholic labor schools," he said, "teach the unionist the basic errors which give rise to selfish individualism, racketeering, and communism." Urging his listeners to investigate the possibilities of starting labor schools in their own areas, the speaker named three objectives for such schools, "to teach the unionist to be critical, to be constructive, and to be Christian."

Salvage Bureau

From Saginaw, Michigan, journeyed Fernando J. Borey, to tell the group of the success achieved by the Salvage Bureau maintained in Saginaw by the St. Vincent de Paul Society. Established over twenty years ago, the Bureau has "been a Godsend to hundreds of families in the low income class who have been able to preserve their independence by coming without apology to procure many of the things they need at a cost within their means." Mr. Borey emphasized the fact that such a Salvage store should not have the appearance of a charity handout but should operate in the manner of any commercial establishment. In the past four years the net profits of the Bureau, even though disposing of used articles of clothing and furniture at very low prices, have been $16,000, enabling the Council to undertake many other needed corporal and spiritual works of mercy.

National Organization for Decent Literature

Explaining the work of the National Organization for Decent Literature, Foss Smith of Fort Wayne, Indiana, told the delegates that any Catholic fighting indecent and immoral literature was a member of N.O.D.L. As example for the rest of the nation in the battle against salacious books and magazines, Mr. Smith narrated the campaign of the South Bend "Vigilante Committee." Enlisting the support of Catholic and non-Catholic organizations, the group combed the newsstands and drugstores looking for magazines violating the N.O.D.L. code for clean reading. The local druggists cooperating with this campaign, were responsible for introducing before the Indiana State Pharmaceutical Association a resolution condemning the display and sale of bad magazines. Soon to follow suit were the druggists of Michigan and Ohio. Mr. Smith further told his listeners of the aid rendered by the National Council of Catholic Men who coordinate the surveillance of secular publications, compiling lists of objectionable literature. Through appeals to publishers and local groups, a constant pressure can be applied for the removal of books and magazines which do not meet the N.O.D.L. code.

Youth Work

Catholic Action in the field of youth work was presented to the Tri-State participants by Brother Patrick Furlong, director of Cincinnati's well-known Foundation for Boys, Inc. Brother Patrick told the men how a small group of laymen, cooperating with civic leaders, had organized the Foundation to furnish a home, and sponsor the education of those boys who cannot pay their way. Answering a crying city problem, the group is financed by membership fees and is made up of average and professional laymen, city officials, and other prominent local men. Not limited to financial assistance, the Foundation provides a counseling service and attempts to secure jobs for the boys. The original group of founders has also opened a home for boys without families, the

"Boys' Service Club." Staffed by volunteers who serve without salary and who have devoted themselves to the interests of youth, the "Boys' Service Club" has one outstanding characteristic, explained Brother Patrick: It possesses a private homelike character and avoids an impersonal, institutionalized atmosphere.

Catholic Radio

The technique of producing Catholic Radio broadcasts was the subject of a talk by John Hinkel of South Bend. Pointing out that a survey in Los Angeles showed out of a total of 65 religious broadcasts only three percent were Catholic and deploring the lack of Catholic radio programs, Mr. Hinkel, publicity director of Notre Dame University, gave the experience of the Knights of Columbus Council No. 553 in South Bend as an example of how Catholic groups can produce a successful program. Buying time on a South Bend station, the Council produces fifteen minutes of Catholic radio time each week. Each program consists of a discussion of some phase of Catholic teaching, questions and answers, Catholic headline news, and a brief sketch of some Catholic saint or leading personality. Although the Council buys time, Mr. Hinkel suggested that in many localities the program directors of the stations would contribute free time, if interesting programs are arranged and it is made clear that Catholics represent a responsible segment of the community.

Holy Hour

Sixty-one consecutive Holy Hours is the record of the Gary Deanery Council of Men, according to Leonard R. Nelson in a talk before the men's session of the Congress on the suitability of arranging monthly Holy Hours. Each third Sunday of the month, in a different Parish of the city, these Holy Hours are held. Men in attendance are all notified by postcard and pastors are asked to announce it from the pulpit. A printed booklet is ready for each man as he enters the church, and the prayers are arranged in group style, with leads and responses. Some members have never missed a single Holy Hour in the five years and one month of its existence, and thousands have attended these services.

Block-Warden System

Worthy of particular mention because of its practicality and adaptability to the work of N.C.C.M. affiliates is the "block-warden" system operating in the Parish of St. John the Baptist in Fort Wayne and described to the men of the Congress by Martin D. Johnson. Developed to an extreme of efficiency, when corrupted by the Nazis and the Communists for organizational purposes this system proved so successful that it was retained by

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RADIO SCHEDULE—NOV., 1947

THE CATHOLIC HOUR

Sundays, 6:00 P. M., EST
NBC Network

Rev. Edmond D. Benard
The Catholic University of America

Subject: "Marriage and the Home"

Nov. 2—As Christ Also Loved the Church (This concludes Father Benard's series on Marriage.)

Rev. Wilfrid Parsons, S.J.
The Catholic University of America

Subject: "The Defenses of Peace"

Nov. 9—Where does Peace Begin?
Nov. 16—Governments are not Enough.
Nov. 23—Understanding Each Other.
Nov. 30—The Church Points The Way

Music on the Catholic Hour during November will be furnished by the Columbian Singers of Los Angeles, California under the direction of William Cormier and the auspices of the Knights of Columbus.

THE HOUR OF FAITH

Sundays, 11:30 A. M., EST
ABC Network

Rt. Rev. Msgr. John J. Reilly
Director, Shrine of the Immaculate Conception, Washington, D. C.

Subject: "Souls, Sons, Saints and Sinners"

Nov. 2—Christ's Own Displaced Persons.
Nov. 9—The Man Who Came at Night.
Nov. 16—The God Who Came at Night.
Nov. 23—Thou Wouldst.
Nov. 30—Thou Wouldst Not.

The music on the Hour of Faith is provided by an instrumental ensemble and male quartette under the direction of Paul Creston.

FAITH IN OUR TIME

Thursdays, 10:15 A. M., EST
MBS Network

Rev. Fred Mann, C.SS.R.
Director, Cana Conferences on Married Life

Subject: "The Spirit of Marriage"

Nov. 6—Why Are Modern Marriages Failing?
Nov. 13—What Moderns Do Not Know About Marriage.
Nov. 20—What Guarantees Success in Marriage?
Nov. 27—Is the Church out of Date Regarding Marriage?

(Father Mann will continue his talks on marriage during the month of December)

Music is provided by a baritone soloist and organist.

NATIONAL COUNCIL CATHOLIC WOMEN

El Paso Regional Conference
—Family Life Featured—
Institute on UN—News

N.C.C.W. SOUTHWEST REGIONAL CONFERENCE IN EL PASO

MARGARET M. KELLY, *Field Secretary, N.C.C.W.*

CHARACTERIZING the occasion as "one that will be historic in the work of the Church in the Southwest" His Excellency, the Most Rev. Edwin V. Byrne, Archbishop of Santa Fe, expressed the satisfaction of the Hierarchy in the Southwest region with the work being done by Catholic women's organizations there. His Excellency was addressing over 700 visitors and participants in the N.C.C.W. Southwest Regional Conference, held in El Paso, Texas, October 19-22, at the invitation of His Excellency, the Most Rev. Sidney M. Metzger, Bishop of El Paso, and the El Paso Diocesan Council.

The conference was honored by the presence of two archbishops and six bishops—Their Excellencies, the Most Rev. Robert E. Lucey of San Antonio, Episcopal Chairman, N.C.C.W., and Archbishop Byrne of Santa Fe; Bishop Joseph P. Lynch of Dallas; Bishop Christopher E. Byrne of Galveston; Bishop Mariano Garriga, Coadjutor of Corpus Christi; Bishop Daniel J. Gercke of Tucson; and Bishop Lawrence J. FitzSimon of Amarillo. Several of the Diocesan Council Spiritual Moderators were present and over 50 pastors.

The Conference was described by many of those attending as particularly beneficial to them because they were able to meet and talk over problems of the work with council leaders, both national and regional. Mrs. Henry Mannix, national president, gave a most stirring account of the recent meeting in Rome of the International Union of Catholic Women's Leagues, and of the private audience in which the Holy Father received the United States delegation. Mrs. Mannix also spoke of the dreadful despair now creeping over the countries of Europe, and made a heartfelt appeal to the women of America to make every sacrifice *now* that the children and young people of Europe may be saved to a Christian order of life, and preserved from the "evil forces" standing ready to engulf their lands, their governments and their future. Miss Clara Berchtold, national director of the Province of Santa Fe; Mrs. T. A. Cosgriff of the Denver Province; and Mrs. Neal Sullivan of the San Antonio Province also participated actively in the conference sessions.

Presiding over many of the meetings, and also leading numerous discussions as audience-participants, several national committee chairmen and the diocesan council presidents of the Southwest contributed their practical experience in council work and organization. These leaders found the Regional a valuable opportunity to meet and know one another and to exchange ideas on problems which they found in common. There was, at all times, a lively interchange of opinions and suggestions, as Council women holding national, diocesan, deanery and parish offices held neighborly conversations, not only in the formal sessions, but also during luncheons arranged by province, diocesan and committee groups, and even "far, far into the night." Meanwhile, the spiritual moderators and other clergy working with women's organizations held sessions of their own to discuss the relationship of the moderator's work to that of the women.

The program was featured by the inspiring Pontifical High Mass in St. Patrick's Cathedral, which opened the Conference on Sunday, and by the Pontifical Benedictions on Sunday afternoon and at the closing on Sunday. His Excellency, Archbishop Lucey, outlined eloquently in his sermon at the Pontifical Mass the manner in which the tremendous doctrine of the Mystical Body must underlie all Catholic endeavor toward social justice and social charity. His Excellency's words keynoted the theme of the Regional, "The Catholic Woman in Her Community." Throughout the Conference, the entire stress of all the talks and discussions was laid upon the duty of woman in the present time to uphold her role as builder of the home by upholding those forces in the community which protect the home, the child, and the security of family life.

The success of this first regional conference held by the National Council since the war is due in greatest measure to the unstinting generosity of time and effort devoted to it by the local committees of the host Diocesan Council of Catholic Women of El Paso and by the loyal cooperation

of the co-sponsoring Councils of Denver, Los Angeles, Santa Fe, San Antonio, Amarillo, Corpus Christi, Galveston, Monterey-Fresno, and Oklahoma City-Tulsa. These were four days not soon to be forgotten which with the help of Our Lady of Good Counsel will bear widespread and lasting fruit in the far-flung reaches of the great Southwest.

FAMILY LIFE FEATURED BY D.C.C.W. CONVENTIONS

A realization by diocesan councils of Catholic women of the importance of stable family life is strikingly evident in the programs of recent diocesan conventions.

Peoria . . . The vast crowd of over 1000 women who attended the Peoria D.C.C.W. first post-war convention heard the Most Rev. Joseph H. Schlarman, Bishop of Peoria, urge a return of courtesy to family life as an antidote to the current selfishness that is the cause of so much social trouble. His Excellency spoke at the banquet of the fourth annual convention, held September 14, the theme of which emphasized the family. Other guest speakers were Rev. Patrick Peyton, C.S.C., director of The Family Rosary, and Mrs. J. W. McCollum, national chairman of the Committee on War Relief. Reports showed the fine work done in many fields including war relief, study clubs, and the spiritual practices of the Family Rosary and the Enthronement of the Sacred Heart in the Home. Rev. James F. Garrahan, spiritual moderator, brought to the attention of the women the Holy Father's message to the recent International Congress of Catholic Women in Rome, in which His Holiness called upon Catholic women to take an active part in the fight against anti-Christian forces. Mrs. W. H. Harper, who presided at the convention sessions, will serve again as president to complete her two-year term.

Helena . . . Sessions on family life, education, the Confraternity of Christian Doctrine, and international relations marked the 26th annual convention of the Helena D.C.C.W., held August 24-26, with over 300 women in attendance. The Most Rev. Joseph M. Gilmore, Bishop of Helena, spoke on the need of religion in education, stating that "religion is essential in education to preserve the nation; religion alone can safeguard our basic human rights and liberties." A national director and past presidents luncheon was a feature of the meeting. Among the honored guests at the convention were Mrs. P. E. Logan, president, Great Falls D.C.C.W., and Mrs. J. E. Nicholson, national director, Province of Portland, Oregon, who brought a message from the N.C.C.W. and who also spoke on Confraternity work. Mrs. Dale Edwards was elected president, succeeding Mrs. C. J. Doherty.

Monterey-Fresno . . . With "The Catholic Woman's Responsibility Toward Education" as theme, the annual fall conference of the Monterey-Fresno D.C.C.W. was held September 28, with approximately 135 women attending. Mrs. Margaret Stanley, president, presided. The speakers included Rev. David Temple, O.F.M., whose topic was "Catholic Education." Rev. Patrick O'Connor, in representing the Most Rev. Aloysius J. Willinger, C.SS.R., Coadjutor Bishop of Monterey-Fresno, presented His Excellency's message on the year's program of activities in which the suggestion was made that the council consider offering scholarships in Catholic schools. In accordance with the Bishop's wish to have the work of the Confraternity of Christian Doctrine undertaken actively, this program will be launched in each of the seven deaneries immediately.

Amarillo . . . In his sermon at the Mass celebrated by Rt. Rev. Msgr. John Steinlage, which opened the 11th annual convention of the Amarillo D.C.C.W., October 5, the Most Rev. Laurence J. FitzSimon, Bishop of Amarillo, urged devotion to the Blessed Mother. Later, in his banquet address, Bishop FitzSimon said: "To each of us has been given a share to promote the work of God. We are apostles in our own sphere of action, everyone being called on to participate in promoting the glory of God. Therein, each of us can be a leader—intellectual leaders by knowing the truth—moral leaders in leading good upright lives." A symposium on "Catholic Leadership in the Secularized World" was participated in by Mrs. M. F. Roche, leader, Mrs. P. L. Bottoms, and Mrs. W. E. McNallen, all past presidents of the council. The convention sessions were presided over by Mrs. R. J. Kiser, who was reelected president.

Green Bay . . . Five hundred delegates and guests attended the 19th convention of the Green Bay D.C.C.W., October 1, which opened with Pontifical Mass celebrated by the Most Rev. Stanislaus V. Bona, Bishop of Green Bay. His Excellency later told the women that the welfare of the nation depends on the sanctity of the home. He urged them to continue to add to the knowledge of their Faith because, he said, "a well-educated laity is as necessary as the clergy for the Catholic world to defend what is Catholic." Among the speakers at the convention were Mrs. Edwin Moore, who discussed Christian family living; Mrs. Francis M.

Higgins, who gave a summary of the work of the Council; and Mrs. Linzmeyer, who spoke on Catholic education. Mrs. A. F. Slaney was named president to succeed Mrs. Higgins.

Pueblo . . . The Most Rev. Joseph C. Willging, Bishop of Pueblo, was celebrant of the Mass opening the 5th annual convention of the Pueblo D.C.-C.W., held October 5-6. During the convention, panel discussions covered the various fields of activity of the Council and a workshop was held to explain the functions and objectives of the N.C.-C.W. Guests from the Denver A.C.C.W. included Mrs. L. A. Higgins, archdiocesan council president; Mrs. Thomas J. Morrissey, national chairman of the Committee on Catholic P.-T.A.s; and Mrs. J. Leonard Swigert, Denver deanery president. The convention closed with Benediction of the Most Blessed Sacrament given by Bishop Willging.

San Antonio . . . Twelve panel discussions on various phases of Council work were presented at the convention of the San Antonio A.C.C.W., held October 5, with more than 500 women attending. The sessions were presided over by Mrs. Terrell Bartlett, president. In speaking at the banquet, the Most Rev. Robert E. Lucey, Archbishop of San Antonio, analyzed some of the grave problems with which the world is confronted, stressing the responsibility of Catholic women to work for their solution and explaining the need for unity in this work. At the Mass opening the convention, celebrated by Rev. Thomas J. Drury, spiritual moderator, the sermon delivered by Rev. John M. Hayes centered around the Blessed Virgin Mary, the Catholic mother, and the home. Convention guests included Mrs. W. L. DeRoche, past president, Corpus Christi D.C.C.W., and Miss Lonnie Marie Ball, Galveston D.C.C.W. president, who spoke on "The Catholic Woman Today."

INSTITUTE ON THE UNITED NATIONS

As this issue of CATHOLIC ACTION reaches you, the Institute on the United Nations sponsored by the N.C.C.W. International Relations Committee will be closing in New York. For four days, October 30-November 2, leaders of diocesan councils and affiliated national organizations will have met at the N.C.W.C. Office for UN Affairs and at Lake Success to make a study of the United Nations. While these Institute students will have the advantage of hearing outstanding speakers in this field and of observing UN sessions, similar institutes may be arranged locally so that members of International Relations Committees may learn the organization and purposes of these agencies and how Catholic women can bring the influence of Catholic principles to bear upon the public opinion of the day and thus play their part, however small, in world affairs.

There is given here a synopsis of the program of the Institute in New York for adaptation by local groups. Material is available from the Department of State, the UN Department of Public Information, and the N.C.C.W. which will enable International Relations Committees to prepare addresses and to participate in discussions.

SYNOPSIS OF PROGRAM

FIRST DAY

Evening Session

Address: The Church's Mission and World Unity.

Address: Woman's Responsibility in International Affairs.

SECOND DAY (Spent at Lake Success)

Morning Session

Addresses:

(by members of the UN Secretariat)

The United Nations.
The Economic and Social Council.
The Specialized Agencies.
The Department of Public Information.

Lunch

Tour of Building

Observance of sessions of the General Assembly or its Committees

Evening Session

Report: The Congress of the International Union of Catholic Women's Leagues.

THIRD DAY

Morning Session

Mass

Address: Relief and International Organizations.

Address: A Visit to Displaced Persons Camps.

Address: Responsibilities of Catholic Women's Organizations in the United States for a Constructive Program for Displaced Persons in This Country.

Address: The Marshall Plan and Its Relation to UN.

Lunch

Afternoon Session

Address: Achieving Human Rights.

Address: International Education for Peace and UNESCO.

Address: Strengthening the UN.

Dinner Session

Panel: The Status of Women.

OURTH DAY

Morning Session

Mass

Discussion: Techniques for Committees on International Relations.

N.C.C.W. PARTICIPATION IN FAMILY LIFE CONFERENCE

Many women from N.C.C.W. affiliated organ-ations, including a representative of the Catholic aughters of America, diocesan council officers nd chairmen of Family and Catholic P.-T. A. ommittees, were among the more than 2,000 eople from the United States and Canada who tended the Family Life Conference sponsored y the Xavier University, Cincinnati, Ohio, ugust 25-30. Cincinnati A.C.C.W. and Cincin-ati Regional Council members, with Mrs. Edwin . Becker, vice-president of the Cincinnati Re-onal Council as chairman, assisted in the arrange-ents for the Institute and were hostesses.

Miss Ruth Craven, executive secretary, .C.C.W., addressed the meeting on the subject "Organizations Dealing with the Family." She terpreted the subject as concerned with Catholic ganizations, with those whose membership is of e laity or whose purpose is directed to the laity, d with those that are non-professional in char-ter or, if professional, serve the lay or non-pro-ssional organization. Miss Craven showed how e many such organizations are aiding in strength-ing the family and the media which they provide r reaching great numbers of people.

THE SODALITY OF OUR LADY

At the recent International Congress of Catholic omen in Rome, the Youth Section of the Inter-tional Union of Catholic Women's Leagues ected Miss Dorothy Willmann, secretary of the rish sodality section, Sodality of Our Lady, to embership in the executive bureau.

Miss Mary G. Dooling, director of cooperatives The Queen's Work, central office of the Sodality Our Lady, has been named managing director the newly organized Catholic Council for Co-erative Development. The Council is designed coordinate the work of several Catholic societies the field of cooperatives and credit unions.

CATHOLIC DAUGHTERS OF AMERICA

To fulfill the C.D.A. pledge to adopt 2,000 edy European families in cooperation with the ar Relief Services-N.C.W.C., Miss Mary C. Duffy, supreme regent of the Catholic Daughters of America, is touring the mid-West, holding regional conferences in the interests of European relief. Upon her return to New York, Miss Duffy will attend the Institute on the United Nations being held by the N.C.C.W. International Relations Committee, October 30-November 2.

NEWS ROUND-UP

I.U.C.W.L. . . . Since admission to consultative status with the Economic and Social Council of the United Nations, the International Union of Catholic Women's Leagues has been elected to serve on a committee to plan the program for a conference of non-governmental international organizations to be held in Geneva, Switzerland, next May. Besides information material available from the United Nations, this conference will consider economic and social welfare, human rights, status of women, and other substantive matters with which ECOSOC deals. Miss Catherine Schaefer is representing the I.U.C.W.L. at program conferences.

In September, the I.U.C.W.L. was among the organizations represented at the two-day conference on the United Nations presented at Lake Success, New York, by the UN department of information to inform the groups on the progress the UN has made in the field of informational facilities, such as press, research, radio, visual aids, visual information centers, and other media of publicity.

United Nations Week . . . The N.C.C.W. was represented by Miss Catherine Schaefer, assistant to the General Secretary for UN Affairs and consultant to the N.C.C.W. Committee on International Relations, at the dinner held in celebration of United Nations Week, September 14-20, by the American Association for the United Nations. An impressive roster of speakers and guests at the speakers table included Douglas Fairbanks, Jr., member of the Board of Directors of the American Association for the United Nations, as chairman; Trygve Lie, secretary general of UN; Oswaldo Aranha of Brazil, president of the General Assembly of UN; and Senator Warren R. Austin, honor guest of the evening, to whom a silver plaque was awarded for his work in the United Nations. In his address, Senator Austin declared that we must all realize that we are only subjects of Him in Whose hands is the destiny of the world, and that peace depends upon the development of higher ethical standards by every member government.

Reno . . . The Most Rev. Thomas K. Gorman, Bishop of Reno, was host to lay and clerical directors and moderators of the Reno D.C.C.W. when the advisory council met on October 1 to launch the year's activity program. With Mrs. Beatrice

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NATIONAL COUNCIL CATHOLIC MEN

(*Continued from page* 13)

the Fort Wayne parish as a method of bringing about parish unity. The parish was divided into districts, the districts into zones, and the zones into blocks. Instructions, requests, information, and announcements filter down from the pastor to the district wardens, through them to the zone wardens who in turn relay the message to the block wardens. Thus immediate contact is maintained with the families of the parish. Records of families moving in and out of the parish are kept up to date through the block wardens, the cases in need of spiritual attention are prudently brought to the attention of the pastor through the "channeling" system, and special functions of the Church are publicized. A death in the parish brings the organization into operation for the recitation of the rosary, and new families are personally contacted in the interest of a Christian community spirit. In Ft. Wayne this method of communication and personal contact proved workable to such an extent that civic groups throughout the city, including those in charge of Central Catholic High School activities, have adopted it. With the cooperation of Holy name and St. Vincent de Paul societies, the Knights of Columbus and other parish organizations, this idea could prove of immeasurable benefit to pastors and their flocks in the conducting of parish affairs.

Due to limitations of space it is impossible to give a resume of all of the activities of Catholic men reported at the men's program of the Tri-State Congress. However in view of the importance of these activities as program suggestions for affiliates of the National Council of Catholic Men, they will be treated in the coming issues of the Council's publication, "Catholic Men."

BIRMINGHAM AFFILIATE

The seventy-sixth weekly Bulletin of the Catholic Men's Club of Birmingham, New York, appearing October 10, offers an example of the work of N.C.C.M. affiliates. Programming its activities for the coming week the "Weekly Bulletin" makes a strong appeal for a large attendance at the rally to be held on the Feast of Christ the King. Speakers for the Wednesday luncheon talks sponsored by the Club are listed, and the bulletin mentions the annual "treat" for the orphans of the city consisting of tickets to the Ringling Bros. circus. The Catholic Men's Club has "adopted" the orphans and sponsors activity for them throughout the year.

NATIONAL COUNCIL CATHOLIC WOMEN

(*Continued from page* 17)

Keating, president, presiding, discussions centered on the nine-point program of shrines, welfare, legislation, Confraternity of Christian Doctrine work, press, youth, rural life, cooperation with the clergy, and diocesan council history.

Davenport . . . Under the leadership of Mrs. F. Harold Aid, president, the Davenport D.C.C.W. has contributed $2,410.50 to the Catholic Student Center on the campus of the Iowa State University and St. Vincent's Orphanage, the two projects of the Council. Other activities include a city-wide Social Action Study Club at Burlington and a Soap and Towel Drive in cooperation with the "Children in Need" projects of the N.C.C.W. and War Relief Services-N.C.W.C.

New Orleans . . . The Regina Matrum Award was conferred for the first time upon Mrs. William C. Vinet by the Council of Catholic School Cooperative Clubs of the Archdiocese of New Orleans. This award has been devised as a medium to honor an outstanding and representative Catholic mother of the Archdiocese and, at the same time, focus the attention of the public on the ideals of Catholic family life. The award was conferred on Mrs. Vinet by the Most Rev. J. F. Rummel, Archbishop of New Orleans.

Chicago . . . Plans drafted by the Chicago A.C.C.W. at a recent meeting include a nine-month Rosary Crusade under the sponsorship of His Eminence Samuel Cardinal Stritch, Archbishop of Chicago; increased participation in retreats and days of recollection by 10,000 persons over last year's totals; and a Soap and Towel campaign in cooperation with War Relief Services-N.C.W.C. and the N.C.C.W.

YOUTH DEPARTMENT

(*Continued from page* 11)

putting those truths into practice in the day-to-day affairs of the world—in this case the student world.

Ever since the inception of the NSA, Catholics have played a large part in its formation and can rightly claim for themselves much of the credit for its Christian, democratic orientation. Shall they continue their role in the lay apostolate as a leaven of truth in the secular student community, or shall they, smug in the knowledge that they are among "the chosen few," retire to themselves, crying out with Cain, "Am I my brother's keeper?"—*Charles L. Schultze, Editor, JCSA Newsletter.*

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

November, 1947

4-6—Confraternity of Christian Doctrine—regional congress, Province of New Orleans, Biloxi, Miss.
9-15—Catholic Book Week.
12, 13, 14—Annual Meeting of the Archbishops and Bishops of the United States, Washington, D. C.
23-26—National Catholic Rural Life Conference—25th national convention, Lafayette, La.
28-29—Catholic Art Association—annual convention, Davenport, Iowa.

December, 1947

8-10—Catholic Conference on Industrial Problems—regional conference, Manchester, N. H.
29-30—American Catholic Philosophical Association—22nd annual meeting, St. Louis, Mo.

January, 1948

18-25—Church Unity Octave.
30-31 and Feb. 1—American Catholic Sociological Association—Annual Convention, Cleveland, Ohio.

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Month by Month with the N. C. W. C.

"Thanksgiving Food Collection" Campaign to be Conducted by War Relief Services-N.C.W.C.

Announcing the 1947 "Thanksgiving Food Collection" campaign of War Relief Services-N.C.W.C., for the starving people of Europe, Archbishop John T. McNicholas, O.P., of Cincinnati, chairman of the Administrative Board, N.C.W.C., said:

"It is very timely and necessary to have a campaign for foodstuffs during Thanksgiving week beginning November 23rd. According to reports received by War Relief Services-N.C.W.C., the food situation in many of the countries of Europe is tragic. There is clear evidence that there will be great hunger in many countries this winter. Our Holy Father continues to make his appeals for assistance, particularly for the undernourished and sick children of the war-stricken countries."

The campaign will be conducted in all dioceses throughout the United States. "The cry of hungry children throughout the Old World will be answered by American Catholics," said His Excellency.

One hundred and fourteen U. S. dioceses already have responded to the appeal. Expressing his gratification at the splendid response, Monsignor Edward E. Swanstrom, executive director of War Relief Services-N.C.W.C., said the goal for the Thanksgiving food collection has been set at 25,000,000 pounds. He added that if every parish does as much this year as it has in similar campaigns in the past the goal will be realized.

The 1946 campaign produced more than 28,000,000 cans of food, which were distributed overseas by the agency's directors with the aid of 22,000 volunteers. Since its inception in August 1943, War Relief Services-N.C.W.C. has sent relief supplies valued at more than $100,000,000 to 61 countries. It has sent shipments of relief containing flour, canned foods, cereal, dehydrated soup, milk, articles of clothing, shoes, materials to repair shoes, soap, vitamin tablets, sulpha, atabrine, quinine and other tablets, penicillin, insulin, medical kits, and sets of instruments for operating rooms. Other items also ranging from artificial limbs to x-ray equipment, soy bean oil to shaving cream and rosaries to recreational material, wheel chairs, blacksmith tools, razors, combs, books, candles, kitting yarn, kitchen utensils, carpentry sets, missals, Mass kits and sacramental wine have been sent to the war needy.

Chairman, Administrative Board, N.C.W.C. Asks Support of President's Food Saving Campaign

Early in October the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati and chairman of the N.C.W.C. Administrative Board, issued a statement in support of the President's voluntary food saving efforts.

As Chairman of the N.C.W.C. Board, Archbishop McNicholas addressed his statement, which follows, to the nation as a whole and to Catholics in particular:

"President Truman in a recent appeal to the people of our nation described in graphic terms the plight of millions of our fellow human beings in war-torn lands who are without the daily bread of life. He further indicated that their only hope of assistance and even of survival lies in our willingness to make some sacrifices to conserve food in order that they may live.

"From all sides we have information that the need is really appalling, and that preparation must begin now if relief is to be effective during the bitter winter ahead. Every good human instinct tells us that we simply cannot ignore their misery as none of our concern. Our sense of Christian charity allows us no alternative.

"In the past our people have given edifying proof that their realization of the need is keen and that the roots of their charity are deep. They will respond whole-heartedly, I am confident, to the noble appeal of our President so that this nation, abundantly blessed by Almighty God, may acquit itself generously of the high duty and opportunity which in the Providence of God are given to it in these distressful days."

CATHOLIC ACTION—Monthly Publication of the NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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